

JULY 11

THE LIBERATOR

IS PUBLISHED

EVERY FRIDAY MORNING.

AT THE

ANTI-SLAVERY OFFICE, 21 CORNHILL.

ROBERT F. WALLCUT, General Agent.

IF TERMS—Two dollars and fifty cents per annum, in advance.

FIVE CENTS will be sent to one address for TEN DOLLARS, if payment be made in advance.

ALL REMITTANCES are to be made, and all letters relating to the pecuniary concerns of the paper are to be directed, (POST PAID,) to the General Agent.

ADVERTISEMENTS making less than one square inch three times for 75 cents—one square for \$1.00.

THE AGENTS OF THE AMERICAN, MASSACHUSETTS, PENNSYLVANIA, OHIO AND MICHIGAN ANTI-SLAVERY SOCIETIES are authorized to receive subscriptions for THE LIBERATOR.

THE FOLLOWING GENTLEMEN constitute the FINANCIAL COMMITTEE, but are not responsible for any of the debts of the paper, viz.—FRANCIS JACKSON, EDWARD QUINCY, SAMUEL PHILIBERT, AND WENDELL PHILLIPS.

BY MEN AND WORK, p. 12.

AND DUNDEE, IN

ON BEING WAITED ON,

WHO, ALONG WITH A POLITENESS,

ALMOST OVER SEX, WE

ARE ENTITLED, OCCUPIED

TAKING OUT OURS,

AND OBJECTING TO NORTHERN

I HOPE TO SEE THE UPDATES RAPIDLY.

IN THIS PASSAGE RE-

THE TIMES GIVES

THEIR STABILIES ON THE

OCASION OF THE

AT MANCHESTER LAST

THE ELECTRIC AND

TO MENTION THE CELE-

IGHT OF THE PROCE-

DING PORTION OF THE RE-

MANCHESTER AT

12:25 ON SATURDAY

THAT THE WHOLE RE-

WAS, IN TYPE, AT

EVERY MORNING, EVA-

LUTION OF THE WIRE A

WIRE WAS TAKEN DOWN

AT THE SPEED OF TWENTY-

FOURTY-FIVE FEET PER

MINUTE. FOUR

SEEDS WERE ENGAGED,

AND TWO WRITERS TAK-

ING GIRLS IN THE GENERAL

ART THERE WAS HARDLY

ANYTHING

GRAPHING IS LARGELY

AT THE KINDED ART

WE HAVE HEARD IN

FOR YEARS, WE BELIEVE

A GREAT DEAL OF OUR

BUT THE SAME

INFLUENCING; AND IN BOTH

THESE, THE HIGHEST

IN THE FIELD OF LABOR.

THESE LANDS ARE OFFERED

TO THE FAMILIES OF THE

SOUTHERN SLAVES,

AND THE HIGHEST ORNAMENT

TO FORGET THAT SPEC-

INDUSTRY.

SALE.

OF LAND ARE ALREADY

WITH THE FUNDAMENTALS

OF THE HOPE-

LYING IN AND CON-

MILDRED, MASS., AND

COMMUNITY DOMAIN,

FROM TWO TO TWENTY

OF VILLAGE AND PASTURE-

—AND MOST OF THE U-

LIT CULTIVATION—ARE

—AND, FOR THEIR USE,

EMPLOYMENT, HEALTH

PENS ALSO OF HISTO-

RY, DRAPE, DRAPER,

MASS., MILFORD, MASS.,

BY WHICH

OF NEW ENGLAND

OF PAYMENT SUITED TO

INDUSTRIAL, ECONOMI-

CAL, NECESSARY INFORMA-

TION. E. D. DRAPER,

MASS., MILFORD, MASS.,

FOR SETTLEMENT.

D. DRAPER'S ADVER-

TISE, SINCE WHEN MOD-

ELOPEDUALLY STATE HOLD-

AMONG THE STATES HOLD-

IN THE UNION WEST

SECTION OF D. DRAPER,

WHICH WILL BE PRE-

SENTED IN THE WORLD, AS

WE STANDS SECOND TO

NO ONE ELSE.

She can refer to

Boston, Providence,

and try for your

October 8.

THE STATE OF MARYLAND,

AND THE PEOPLE OF MARY-

LAND HAVE THE RIGHT TO ENSLAVE

EVERY NEGRO AMONG

US, ABSOLUTELY AND WITHOUT CONDITION; WE

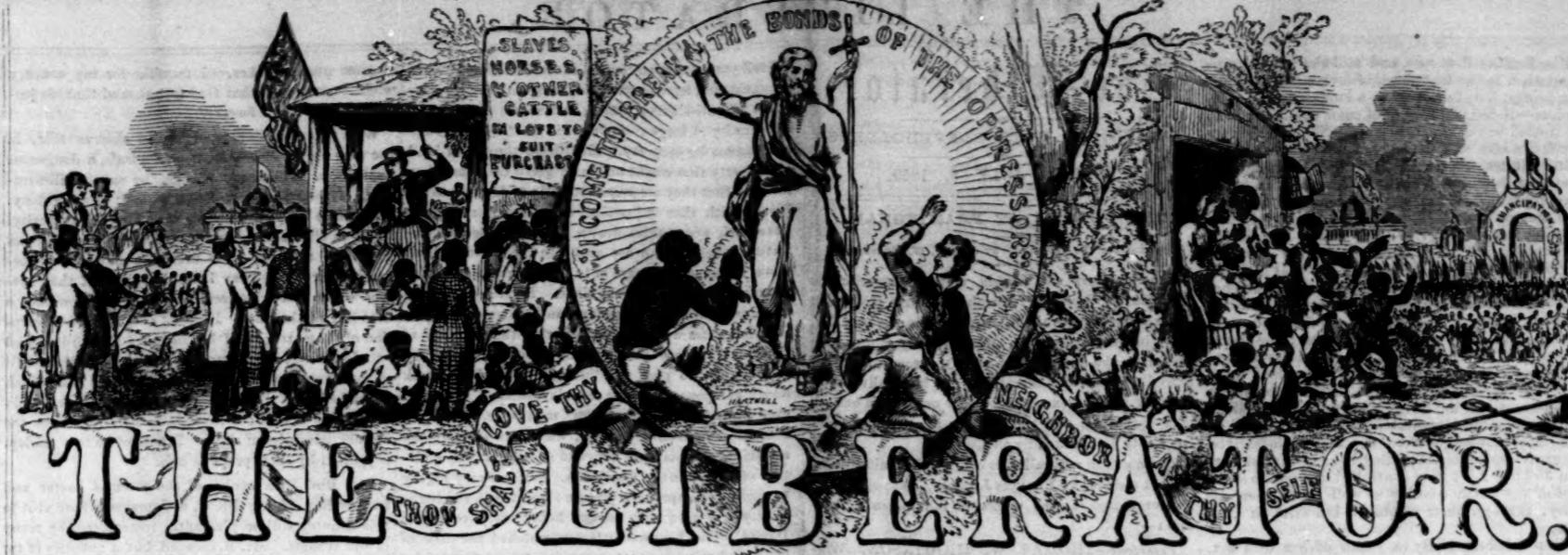
HAVE THE RIGHT TO ASK THEM

TO BANISH EVERY RIGHT TO CLOTH THEM

WITH THE ELECTIVE FRANCHISE, AND DECLARE THEM OUR

PEOPLE; IN SHORT, WE HAVE THE ENTIRE CONTROL OVER THAT

CLASS OF OUR POPULATION; AND THE NORTHERN STATES



WM. LLOYD GARRISON, Editor.

VOL. XXIX. NO. 27.

BOSTON, FRIDAY, JULY 8, 1859.

WHOLE NUMBER, 1599.

REFUGE OF OPPRESSION.

THE FREE NEGRO QUESTION IN MARYLAND.

(The following extracts are from a Letter of Col. C. W. Jacobs, dated St. MARIE, (Maryland,) Jan. 10th, 1859, and addressed to THOMAS J. KEATING, Esq., Editor of the *State Rights Advocate*. Of all unblushing villainy, in language and sentiment, it caps the climax.)Slavery and Free Negroism Incompatible.—*The Doctrine of Equality Exposed and Refuted*.—*Origin of Abolitionism in this Country, and its Aims—Last Disaster Attending Free Negroism every where—Maryland must Enslave or Expel her Free Negro, or consent to be ruined by them—White Slaveholders at the North; and the General Design of Abolitionists to Abolish Negro Slavery, and substitute White Slavery in its stead, as is now the case in Monarchical Europe*.—*Able Letter of Col. C. W. Jacobs on this all-absorbing Question*.

No one of the Southern States of this Union has so fully imbibed the false doctrine of English writers on the subject of Slavery and Emancipation, as has our own State, and no State in the Union has the same cause for alarm at the tendency of Free Negroism in our midst, or greater motives to retrace her false steps, and retrieve the position she held at an earlier period in her history.

The nation of universal, and unbridled liberty growing out of the French Revolution under Napoleon I., ruined the island of Hayti by the abolition of slavery there; and Great Britain, at a later period, under the teachings of Wilberforce and Clarkson and Brougham and Mackintosh, and others of less distinction, has effectually ruined all her tropical Colonial dependencies by pursuing the suicidal policy of Negro Emancipation. Nor have the blighting effects of Free Negroism been confined to French and English possessions alone on this continent; but wherever the inhuman practice of liberating negro slaves has obtained, there we witness the most glaring

commentaries upon the errors and destructive influence of this false philosophy and worse practice, not only upon the moral and social condition of the liberated slave himself, but upon the material wealth of the country and the well-being of the white population. There is not a single exception within the range of my knowledge where those same noble signs of retrogression in civilization, material wealth and moral culture have not followed the introduction of negro slavery.

The Free States of this Union are no exceptions to this conclusion; for instead of immediately emancipating, they warned the Slaveholders in time to find homes for their slaves on the cotton and rice plantations of the South, where most of them now are.

But why should I extend my remarks on the Bible evidence in favor of slavery? They informed Abolitionists who are familiar with all I have said or might say on this subject. They know that it is the Bible that favors Abolitionism, and they dare not bring their creed to the test of Holy Writ. Hence, at a meeting held in Boston, where Hon. Anson Burlingame and Hon. Henry Wilson both spoke, they prayed for an 'anti-slavery Constitution,' an anti-slavery Church, and an anti-slavery God! thus acknowledging their creed condemned by those three authorities. That is pretty good authority against abolition, coming from two members of Congress from the great State of Massachusetts, and both leaders of the abolition party.

Now if the unerring finger of God points to nothing in creation that favors Abolitionism; if his revealed word condemns abolition emphatically and unequivocally; if there is nothing in heaven above or earth beneath to favor this rotten, damnable heresy, that has been hatched in this nineteenth century, and never before known since the world had a being—whence comes it? Ah! the fool has said in his heart, There is no God! What angels and demons shudder at, infidelity embraces as a truth; the more monstrous and revolting the creed, the warmer infidelity embraces it. That is the source from whence abolition comes. Where do we find infidelity and atheism most prevalent in our country? In the north, in those six New England States. That accounts for the majority of the great whore of Abolition.

But why should I extend my remarks on the Bible evidence in favor of slavery? They informed Abolitionists who are familiar with all I have said or might say on this subject. They know that it is the Bible that favors Abolitionism, and they dare not bring their creed to the test of Holy Writ. Hence, at a meeting held in Boston, where Hon. Anson Burlingame and Hon. Henry Wilson both spoke, they prayed for an 'anti-slavery Constitution,' an anti-slavery Church, and an anti-slavery God! thus acknowledging their creed condemned by those three authorities. That is pretty good authority against abolition, coming from two members of Congress from the great State of Massachusetts, and both leaders of the abolition party.

Now if the unerring finger of God points to nothing in creation that favors Abolitionism; if his revealed word condemns abolition emphatically and unequivocally; if there is nothing in heaven above or earth beneath to favor this rotten, damnable heresy, that has been hatched in this nineteenth century, and never before known since the world had a being—whence comes it? Ah! the fool has said in his heart, There is no God!

What angels and demons shudder at, infidelity embraces as a truth; the more monstrous and revolting the creed, the warmer infidelity embraces it. That is the source from whence abolition comes. Where do we find infidelity and atheism most prevalent in our country? In the north, in those six New England States. That accounts for the majority of the great whore of Abolition.

But why should I extend my remarks on the Bible evidence in favor of slavery? They informed Abolitionists who are familiar with all I have said or might say on this subject. They know that it is the Bible that favors Abolitionism, and they dare not bring their creed to the test of Holy Writ. Hence, at a meeting held in Boston, where Hon. Anson Burlingame and Hon. Henry Wilson both spoke, they prayed for an 'anti-slavery Constitution,' an anti-slavery Church, and an anti-slavery God! thus acknowledging their creed condemned by those three authorities. That is pretty good authority against abolition, coming from two members of Congress from the great State of Massachusetts, and both leaders of the abolition party.

Now if the unerring finger of God points to nothing in creation that favors Abolitionism; if his revealed word condemns abolition emphatically and unequivocally; if there is nothing in heaven above or earth beneath to favor this rotten, damnable heresy, that has been hatched in this nineteenth century, and never before known since the world had a being—whence comes it? Ah! the fool has said in his heart, There is no God!

What angels and demons shudder at, infidelity embraces as a truth; the more monstrous and revolting the creed, the warmer infidelity embraces it. That is the source from whence abolition comes. Where do we find infidelity and atheism most prevalent in our country? In the north, in those six New England States. That accounts for the majority of the great whore of Abolition.

But why should I extend my remarks on the Bible evidence in favor of slavery? They informed Abolitionists who are familiar with all I have said or might say on this subject. They know that it is the Bible that favors Abolitionism, and they dare not bring their creed to the test of Holy Writ. Hence, at a meeting held in Boston, where Hon. Anson Burlingame and Hon. Henry Wilson both spoke, they prayed for an 'anti-slavery Constitution,' an anti-slavery Church, and an anti-slavery God! thus acknowledging their creed condemned by those three authorities. That is pretty good authority against abolition, coming from two members of Congress from the great State of Massachusetts, and both leaders of the abolition party.

Now if the unerring finger of God points to nothing in creation that favors Abolitionism; if his revealed word condemns abolition emphatically and unequivocally; if there is nothing in heaven above or earth beneath to favor this rotten, damnable heresy, that has been hatched in this nineteenth century, and never before known since the world had a being—whence comes it? Ah! the fool has said in his heart, There is no God!

What angels and demons shudder at, infidelity embraces as a truth; the more monstrous and revolting the creed, the warmer infidelity embraces it. That is the source from whence abolition comes. Where do we find infidelity and atheism most prevalent in our country? In the north, in those six New England States. That accounts for the majority of the great whore of Abolition.

But why should I extend my remarks on the Bible evidence in favor of slavery? They informed Abolitionists who are familiar with all I have said or might say on this subject. They know that it is the Bible that favors Abolitionism, and they dare not bring their creed to the test of Holy Writ. Hence, at a meeting held in Boston, where Hon. Anson Burlingame and Hon. Henry Wilson both spoke, they prayed for an 'anti-slavery Constitution,' an anti-slavery Church, and an anti-slavery God! thus acknowledging their creed condemned by those three authorities. That is pretty good authority against abolition, coming from two members of Congress from the great State of Massachusetts, and both leaders of the abolition party.

Now if the unerring finger of God points to nothing in creation that favors Abolitionism; if his revealed word condemns abolition emphatically and unequivocally; if there is nothing in heaven above or earth beneath to favor this rotten, damnable heresy, that has been hatched in this nineteenth century, and never before known since the world had a being—whence comes it? Ah! the fool has said in his heart, There is no God!

What angels and demons shudder at, infidelity embraces as a truth; the more monstrous and revolting the creed, the warmer infidelity embraces it. That is the source from whence abolition comes. Where do we find infidelity and atheism most prevalent in our country? In the north, in those six New England States. That accounts for the majority of the great whore of Abolition.

But why should I extend my remarks on the Bible evidence in favor of slavery? They informed Abolitionists who are familiar with all I have said or might say on this subject. They know that it is the Bible that favors Abolitionism, and they dare not bring their creed to the test of Holy Writ. Hence, at a meeting held in Boston, where Hon. Anson Burlingame and Hon. Henry Wilson both spoke, they prayed for an 'anti-slavery Constitution,' an anti-slavery Church, and an anti-slavery God! thus acknowledging their creed condemned by those three authorities. That is pretty good authority against abolition, coming from two members of Congress from the great State of Massachusetts, and both leaders of the abolition party.

Now if the unerring finger of God points to nothing in creation that favors Abolitionism; if his revealed word condemns abolition emphatically and unequivocally; if there is nothing in heaven above or earth beneath to favor this rotten, damnable heresy, that has been hatched in this nineteenth century, and never before known since the world had a being—whence comes it? Ah! the fool has said in his heart, There is no God!

What angels and demons shudder at, infidelity embraces as a truth; the more monstrous and revolting the creed, the warmer infidelity embraces it. That is the source from whence abolition comes. Where do we find infidelity and atheism most prevalent in our country? In the north, in those six New England States. That accounts for the majority of the great whore of Abolition.

But why should I extend my remarks on the Bible evidence in favor of slavery? They informed Abolitionists who are familiar with all I have said or might say on this subject. They know that it is the Bible that favors Abolitionism, and they dare not bring their creed to the test of Holy Writ. Hence, at a meeting held in Boston, where Hon. Anson Burlingame and Hon. Henry Wilson both spoke, they prayed for an 'anti-slavery Constitution,' an anti-slavery Church, and an anti-slavery God! thus acknowledging their creed condemned by those three authorities. That is pretty good authority against abolition, coming from two members of Congress from the great State of Massachusetts, and both leaders of the abolition party.

Now if the unerring finger of God points to nothing in creation that favors Abolitionism; if his revealed word condemns abolition emphatically and unequivocally; if there is nothing in heaven above or earth beneath to favor this rotten, damnable heresy, that has been hatched in this nineteenth century, and never before known since the world had

A LECTURE ON AMERICAN SLAVERY BY
LOLA MONTEZ.

From the London Morning Star of June 13.

We have inserted, elsewhere, a report of a meeting recently convened for the purpose of enabling a lady, who has obtained an unenviable notoriety over at least three-quarters of the globe, an opportunity of laying before the British public a statement of her opinions on the momentous question of American slavery. The lecture was a written one, and was recommended by clearness of articulation, a fine voice, and by graceful and appropriate action. It does not appear to us, however, to have been a production calculated to satisfy the expectations of those who might have been desirous of obtaining information upon the topics mentioned in the programme. The first half of the discourse consisted of statistical details, appertaining to the agricultural wealth, mineral resources, and the past and probable future population of the United States, interspersed with stale anecdotes and attempts at humor. The rest was made up of aspersions upon the character of the leading abolitionists of America, and assertions respecting the condition of the slaves utterly at variance with the facts stated by all reliable authorities whose works have reached this country during the last twenty-five years. The side of opinion on the part of the speaker were, we fear, those of commission, of which we present could learn, from any thing said on the occasion, either the number of the slaves, the laws under which they are held, or any thing regarding the manner in which they are treated. A twelve years' acquaintance with their condition enabled the lecturer to say no more than that they were fat and lazy—that she had seen them lolling at the doors of their masters' houses, talking as if they had been members of the family, and that they were as contented and well-conditioned as any laboring class on any part of the globe. A careful, patient, and persevering investigation into the origin, progress, and present state of the anti-slavery movement had resulted in nothing, but the discovery that the friends of emancipation were selfish and hypocritical, that they had fallen by their rashness and infidelity into insignificance and contempt, and that the effect of their measures had been to rive more firmly than ever the bars of the prison-house of the four millions now in bondage. The conclusion of the whole matter was this—that the people of England should be satisfied with the triumphs which they had achieved in the cause of humanity and freedom, under the auspices of Clarkson and Wilberforce, and should abstain from meddling with the domestic affairs of their brethren across the Atlantic, who were ready to overlook a thousand faults in us, but were too sensitive to endure even so much as a hint at a single vice in themselves. Thus, summarily, did Madame Lola Montez distract the subject of American slavery, with reference both to the institution of slavery itself and that great struggle between the North and the South which has convulsed the United States from the circumference to the center during the last quarter of a century.

The slaves, we are told, are happy and contented. How, then, has it happened that not fewer than forty thousand, who were in this enviable position a few years ago, have sought and found an asylum on British soil in Canada, exposed on their way to the fury of the slave hunter's bloodhounds, the deadly aim of the rifle, and the operations of the remorseless Fugitive Slave Law, which punishes with fine and imprisonment the Great Slave who gives a drop of cold water to the weary wanderer, or searches a spot of earth on which he may stand need and say, 'Now I am no man's slave'? If the condition of the slave is that of fatness, sloth, and satisfaction, how is it that there are thousands, even in the Southern States, who desire his emancipation, but dare not express what the heart feels, lest they should fall the victims of that Lynch law which the bloody code of Draco was merciful. But, enough. For ourselves, we do not require to go to the men who were denominated by name in St. James's Hall (albeit nobler and better men do not exist) for information on which to found our judgment in regard to American slavery. While we write, we have around us the slave codes of all the Southern States; the works of Franklin, Jefferson, Jay, Channing, Goodell, Weld, Angelina Grimké, and Harriet Beecher Stowe; together with innumerable speeches in Congress by such men as John Quincy Adams, Charles Sumner, Seward, Giddings, Horace Mann, Gerrit Smith, and others. The slaves themselves reflect the hardness of the master, while it refutes the falsehood and fallacies sought to be palmed upon the credulity of an English audience under the name of an evening's amusement. Touching the expressions attributed to two distinguished American abolitionists, we may observe, that it is within our knowledge that the allegation involved in the first is disproved by the authentic record of the proceedings of England was Elizabeth Heyrick; the Walter Scott of Anti-Slavery literature, who had drawn in popular favor the pictures of Eva and Uncle Tom—a woman, Mrs. Weston, too, who engaged in secular occupations to give time to her occasional attention to the wrongs of the slave; and when a woman became interested, her whole soul was absorbed in the subject, and she was instant, in season and out of season, in her efforts for the redemption of the oppressed. The resolution he had to propose was the following:—

"That this meeting welcomes to the metropolis of England Miss Sarah P. Remond, and would assure her of their deep sympathy with her in her labors on behalf of the slave; of their detestation of the system of evil of which she has so ably exposed; and of their earnest wish that her future labors, on both sides of the Atlantic, may be crowned with success."

Mr. Thompson, after dwelling at some length on the present state of public feeling on the anti-slavery question, sat down amidst loud cheers.

Mr. WILLIAM CRAFT, a man of color and a fugitive slave, seconded the resolution, and made some observations in confirmation of the statement of the lecturer.

The Rev. W. H. Bonner seconded the resolution; and, alluding to the lecture of Lola Montez, said that if the condition of the slave was as good as she had represented it, she had better go to the Southern States herself, where she would doubtless find a purchaser, and learn from experience the truth of which she seemed at present so lamentably ignorant. He urged the necessity of calling upon the foreign missions of England to dissolve their relationship with the slaveholding churches of America. He recommended that the question which had that night been discussed, had not been brought forward at the late meeting of the British and Foreign Anti-Slavery Society.

Mr. CHAMEROVZOW, in explanation, said that ample justice had been done to the question in the report he had prepared for the meeting allotted to, and that the omission was the result of accident. He fully recognized the principle of the American Anti-Slavery Society; he honored the members of that body; and did not hesitate to say, that in heart and soul he was also a Garrisonian abolitionist. He hoped that very shortly he should have another and public opportunity of going into the subject, and showing his respect for and sympathy with the lady who had that night so much interested the audience.

The resolution was put, and carried unanimously. Miss Remond returned thanks; and the meeting separated.

[¹²]

[¹²]
For a sketch of the pro-slavery lecture of the notorious 'mistress' and pupil, Lola Montez, (upon which the London Morning Star so intelligently and ably comments, and which Miss Remond so thoroughly answered,) see our first page. To the impudent claim set up by Lola Montez, of acquaintanceship with Mr. Phillips and ourself, we have only to say that we have never seen, and certainly have no desire to see her, and we presume the same is true of Mr. Phillips. We do not believe she ever attended an anti-slavery meeting in this country, except possibly in disguise. The language she attributes to us we never uttered; for with us Christianity and Abolitionism have always been identical. Mr. Phillips has most justly pronounced the Union a curse, but he has never said that he could not thank God for having given to America freedom and Washington. To such an advocate as Lola Montez, the slaveholders of the South are entirely welcome.]—Ed. Lib.

From the London Morning Star of June 16.

MISS REMOND ON AMERICAN SLAVERY.

Miss Sarah P. Remond, a lady of color from the United States of America, last evening delivered a lecture on American Slavery, to a highly respectable audience in the Music Hall, Store street, Bedford square. The lecturer was introduced by

Mr. L. A. CAMERON, who said that, as Secretary of the British Anti-Slavery Society, he had much pleasure in bespeaking for Miss Remond the kind attention of the meeting. Her acquaintance with her had been short, but her reputation for zeal and labor in the anti-slavery cause had been known to him for years. The lady's brother was a delegate to the World's Anti-Slavery Convention in 1840, and was well remembered for the eloquence he displayed on that occasion. Within the few previous days, a lecture on the same subject, but of a very different character from that which would on that night be heard, had been delivered by a lady of unenviable reputation, whose statements Miss Remond would feel it her duty to refute.

THE LIBERATOR.

The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, JULY 8, 1859.

THE FOURTH AT FRAMINGHAM.

(Reported for the Liberator, by Jas. M. W. YERKINSON.)

Miss REMOND then rose, and said she was the representative, in the first place, of four millions of human beings, held in slavery in a land boasting of its freedom—of 400,000 persons of color nominally free, but treated worse than criminals. She was the representative also of that body of abolitionists in the United States, reproachfully called Garrisonians; an epithet, however, which she deemed it an honor to appropriate. What was the crime of the millions thus enslaved? The head and front of their offense was the color of their skin. She did not represent the policies of the country, nor even the religious sentiment of the country, for that had been corrupted by the influence of slavery. Her audience was most disseminate between the northern and the southern States. The former were seventeen in number, and were called Free States; the latter were sixteen, and in many of those, the slave formed the majority of the population. In the former, labor was honorable, dignified, and respected; in the latter, it was the badge of degradation; and the whites who were necessitated to toil were held in even more contempt than the slaves themselves. The gross number of actual slaveholders was not more than 350,000; yet it controlled the public sentiment of the entire country as well in its domestic policy, through their combined influence in Congress.

She pleaded especially on behalf of her own sex. Women were inadequate to express the depth of the infamy into which they were plunged by the cruelty and licentiousness of their brutal masters. If English women and English wives knew the unspeakable horrors to which their sex were exposed on southern plantations, they would freight every westward wagon with the voices of their moral indignation, and demand for the blacks human protection, rather than prey. It was a dark and evil hour when the first slave ship landed its unbalanced cargo upon the soil of Virginia; but it was a still darker one when the patriots of the revolution compromised their principles and incorporated slavery in the federal constitution. She (the lecturer) knew something of the trials and toils of the women of England—how, in the language of Hood, they were made to 'stitch, stitch, stitch,' till weariness and exhaustion overtook them. But there was this innumerable difference between their condition and that of the slave-woman—that their persons were free, and their progeny their own; while the slave-woman was the victim of the heartless lust of her master, and the children whom she bore were his property. The situation of the free colored population was one of deep degradation. They were expelled from railway cars and steamboats, and excluded, even in the house of God, from the privileges of Christians. It was easy to be convinced that the whole matter was this—that the people of England should be satisfied with the triumphs which they had achieved in the cause of humanity and freedom, under the auspices of Clarkson and Wilberforce, and should abstain from meddling with the domestic affairs of their brethren across the Atlantic, who were ready to overlook a thousand faults in us, but were too sensitive to endure even so much as a hint at a single vice in themselves. Thus, summarily, did Madame Lola Montez distract the subject of American slavery, with reference both to the institution of slavery itself and that great struggle between the North and the South which has convulsed the United States from the circumference to the center during the last quarter of a century.

This is our day—our Fourth of July. We can claim it, if nobody else can. The Declaration of Independence, with all its great ideas, is true and genuine for us, if it's not for any body else. You know that the eccentric Concord prophet says, that the four Gospels make the best book in the world, only he hardly ever finds anybody who has read it. I think the Declaration of Independence contains as great thoughts as were ever penned, if we could only find anybody who believed in them. But I suppose that the reason why people do go—for a few of them do still go—to other meetings than this on the Fourth of July, (laughing), because they are a little afraid of those thoughts, and they find that here they get a little more than they can stand. In other meetings they hear it read; then go away and forget it all the rest of the day; while here it is actually used as our text, and preached from through the day, and that is more than many of our self-styled Republicans and Democrats can stand. In old Anti-Masonic times in New York, there was a member of the Assembly who removed his boarding-place from one hotel to another, and when they asked him the reason, he said that the place he had left was full of Anti-Masons. • But this hotel you have come to is the head-quarters of anti-masonry; the leaders of the party, Seward, Weed, and the rest of them stop here. • O, I know it; said he; • but these men only talk about it, while those fellows down there believe in it. (Laughter.) That is the reason why those people who cannot stand the Declaration of Independence run away from this meeting—because these fellows actually believe in it. We believe in it, and we reiterate it and reiterate it, until all the community have begun to learn the lesson, and have got a little tired of us. They declare that we say the same things over and over again, until they are quite bored. That is just what we are trying to do. (Laughter.) The only immortality I know of comes from getting hold of some great idea, and boring the people with it. All the reformers were men perfectly intolerable to their own generation; because they talked so much of their own ideas. • We will try to earn that reputation. We will try to be like those Batavians of whom Tacitus said, 'Other men go to battle; these are the only men who go to war.' Our fight is the no mere series of skirmishes; it is a genuine, permanent conflict. Year in year out, every Fourth of July, for I do not know how many years past, these trees have echoed, and every Fourth of July, I am afraid to think for how many years to come, they have got to echo, with these same thoughts of liberty; and if telling them by the tens or dozens of times does not answer the purpose, may our children's children tell them by hundreds and hundreds, until at last, by the time these trees have grown monarchs of the forest, and crumbled into dust, there may be this one spot of earth that is free, if no other place is. Old Mr. Wesley, who was the father of the Wesleys, was a man of rather an impatient temper, and once asked his wife, 'How could you bear to tell that stupid servant girl just the same thing every three years over?' • Because if I had only told her nineteen times, and then stopped, I should have lost all my labor. (Laughter.) We are not going to lose our labor, if reiteration, year after year, can help it. Let us be considered tire-some, if the thoughts we utter become the food of politicians serve up to us. (Laughter.) The dishes are better than the men. (Applause.)

Miss Remond was listened to with great attention and much apparent interest, and sat down amidst great applause.

Mr. GEORGE THOMPSON said he had no doubt, from the sympathy which had been manifested by the audience, they would be prepared to adopt a resolution which he had prepared as appropriate to the occasion. Some present might think it a strange thing that a woman should stand up in public to speak on the subject of slavery; but, in his judgment, she was the most fitting representative of the two millions in her own country who most deeply felt the influence of the polluting, imbruting, and soul-withering system of slavery. The first person who raised the standard of immediate emancipation in England was Elizabeth Heyrick; the Walter Scott of Anti-Slavery literature, who had drawn in popular favor the pictures of Eva and Uncle Tom—a woman, Mrs. Weston, too, who engaged in secular occupations to give time to her occasional attention to the wrongs of the slave; and when a woman became interested, her whole soul was absorbed in the subject, and she was instant, in season and out of season, in her efforts for the redemption of the oppressed. The resolution he had to propose was the following:—

"That this meeting welcomes to the metropolis of England Miss Sarah P. Remond, and would assure her of their deep sympathy with her in her labors on behalf of the slave; of their detestation of the system of evil of which she has so ably exposed; and of their earnest wish that her future labors, on both sides of the Atlantic, may be crowned with success."

Mr. Thompson, after dwelling at some length on the present state of public feeling on the anti-slavery question, sat down amidst loud cheers.

Mr. WILLIAM CRAFT, a man of color and a fugitive slave, seconded the resolution, and made some observations in confirmation of the statement of the lecturer.

The Rev. W. H. Bonner seconded the resolution; and, alluding to the lecture of Lola Montez, said that if the condition of the slave was as good as she had represented it, she had better go to the Southern States herself, where she would doubtless find a purchaser, and learn from experience the truth of which she seemed at present so lamentably ignorant. He urged the necessity of calling upon the foreign missions of England to dissolve their relationship with the slaveholding churches of America. He recommended that the question which had that night been discussed, had not been brought forward at the late meeting of the British and Foreign Anti-Slavery Society.

Mr. CHAMEROVZOW, in explanation, said that ample justice had been done to the question in the report he had prepared for the meeting allotted to, and that the omission was the result of accident. He fully recognized the principle of the American Anti-Slavery Society; he honored the members of that body; and did not hesitate to say, that in heart and soul he was also a Garrisonian abolitionist. He hoped that very shortly he should have another and public opportunity of going into the subject, and showing his respect for and sympathy with the lady who had that night so much interested the audience.

The resolution was put, and carried unanimously. Miss Remond returned thanks; and the meeting separated.

[¹²]

[¹²]
For a sketch of the pro-slavery lecture of the notorious 'mistress' and pupil, Lola Montez, (upon which the London Morning Star so intelligently and ably comments, and which Miss Remond so thoroughly answered,) see our first page. To the impudent claim set up by Lola Montez, of acquaintanceship with Mr. Phillips and ourself, we have only to say that we have never seen, and certainly have no desire to see her, and we presume the same is true of Mr. Phillips. We do not believe she ever attended an anti-slavery meeting in this country, except possibly in disguise. The language she attributes to us we never uttered; for with us Christianity and Abolitionism have always been identical. Mr. Phillips has most justly pronounced the Union a curse, but he has never said that he could not thank God for having given to America freedom and Washington. To such an advocate as Lola Montez, the slaveholders of the South are entirely welcome.]—Ed. Lib.

THE LIBERATOR.

The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, JULY 8, 1859.

THE FOURTH AT FRAMINGHAM.

(Reported for the Liberator, by Jas. M. W. YERKINSON.)

The members and friends of the Massachusetts Anti-Slavery Society, 'remembering that there are in bonds bound with them,' assembled in the beautiful grove in Framingham, on Monday, July 4th, to hear once more the story of the slave's wrongs, and redewedly consecrate themselves to his deliverance. The day was an exceedingly fine one for an outdoor gathering, and the number in attendance very large.

The meeting was called to order a few minutes before 11 o'clock, by FRANCIS JACKSON, Esq., of Boston, and organized by the choice of the following officers:—

PRESIDENT—THOMAS W. HIGGINSON, Worcester.

VICE PRESIDENTS—FRANCIS JACKSON, Boston; EDMUND QUINCY, Dedham; CHARLES L. REMOND, Salem; EPHRAIM L. CAPRON, Worcester; ADIN BALLOON, Hopedale; ABIAH ALLEN, Millbury; HENRY O. STONE, Framingham.

SECRETARIES—CHARLES K. WHIPPLE, JAMES M. W. YERKINSON, Boston.

FINANCE COMMITTEE—SAMUEL MAY, Jr., Leicester; E. D. DRAPER, Hopedale; SALLIE HOLLEY, Worcester; FRANCES H. DRAKE, Leominster.

PRAYER was then offered by REV. MR. BIRD, of Hayti; after which, a hymn, by MARY WARD WELLMAN, was sung, to the tune of 'Old Hundred.'

ADDRESS OF REV. T. W. HIGGINSON.

The President then addressed the Convention, substan-

tially as follows:—

I tell you, that even here in Massachusetts, we have got again, and again, and again, to repeat the first principles of anti-slavery action, before we can get the community at large to understand that slaves are not and cannot be property. Men think they are a kind of property that ought not to be given up—but they imagine that they are *properly*, still; and, going to the South, with that impression, it is easy for them to have their sympathies drawn out for those poor unfortunate beings who are sent into the world with all these slaves to take care of! Their sympathy is for the master, and not for the slave. Even in the ranks of those who call themselves anti-slavery men, you will find those who sympathize with the condition of those slaves to whom they are bound.

Living in all the pomp and magnificence of wealth and grandeur, and but little dreaming of what was beneath their feet. They little thought that in system which they idolized was about to produce a dreadful earthquake. I cannot enter into a description of those scenes of bloodshed and murder, and confusion worse confounded, which were the result of that system which some men idolize, and which we call slavery. It is unsafe, because it is unnatural; because it is false; because it is an outrage upon the eternal principles of right. It cannot be safe to-day, supported by such prop as it is.

MR. BIRD then spoke of the attempt to tar and feather Rev. Henry Bleby, at Jamaica, whose visit to this country will be pleasantly remembered by many. Mr. B. escaped, but a quantity of tar had fallen upon his cravat, and the missionary Knibb, who was then visiting England, took this cravat, and exhibited it throughout England as a specimen of the white savagery existing in Jamaica. The result was, as might well be supposed, that the mind of the whole nation was fired with the most decided indignation. It is a truth, said Mr. B., that the slaveholders themselves frequently, perhaps I may say generally, do more to bring down the system which they worship than the slaves themselves. The natural consequence has been, that whatever of purity, whatever of good may belong to the Church of Rome has been excluded from it. Therefore, let no one be surprised at this. The condition of the slaves is to be remembered—believers in fetichism, and all the other superstitions peculiar to their forefathers. Then, again, remember that there is nothing in the slave mind and heart. I would here say that the people of Hayti have never recognized the power of the Pope; they have always considered the power of the Court of Rome as inimical to and incompatible with their national liberty; therefore they have never recognized the authority of the Court of Rome, nor have they ever allowed a Bishop of that Church to reside in their capital. The natural consequence has been, that whatever of purity, whatever of good may belong to the Church of Rome has been excluded from it.

MR. BIRD then referred to the revolution in Hayti, and the causes from which it sprang. He said that the French settlers descended to have children by their black slaves, and those children were sent to France, many of them, where they received excellent education, and became, in the nature of things, men. At length, one of these young men, Oge, returning from France, demanded for the class he represented, that they should be recognized as men. The result was, that he was seized and stretched upon the wheel, and those white savages, with the Cross in their hands, in the name of Charity and Christianity, broke the limbs of their unhappy victim; but he expired without a murmur. This was the dreadful starting-point of Haytian liberty. Who were the wretched and miserable authors of the blood and murder, the dreadful struggles and atrocities and fiendish crimes which followed? Let every man blush at the remembrance—they were white men, calling themselves Christians, baptized Christians. But Hayti was roused, and her sons called to arms. Dessalines, after a deadly struggle, won the victory, and this was the result of the rebellion. There must be a sense of his presence to guide us straight through the darkness of this world; and I do not wonder that a nation, a community, or a family should fall into chaos where these great principles are not recognized and obeyed. This, therefore, is my explanation of the unhappy and misfortunes of Hayti. But I leave this whole nation, and come now to a word on the subject of religious liberty.

I am very thankful and happy to say, that religious liberty is perfectly and entirely recognized by the Haytian

JULY 8.

THE LIBERATOR.

Hayti; this must be admitted, in the habit of view, as an intellectual being, I am as well as intelligent, and have been convinced, that what intelligence that men may have in their minds, however great, must be with all this a natural, still, there exist laws and principles of right and wrong, of all rights, and no one need hesitate to say, that, if he is well-informed, if there be not that which goad him; immortal man has lost his centre, and will self into moral perdition, in this will be found the fountain of all rights, and the cause of all wrongs.

The revolution was bloodless, but there is a want of more truth. Now used the condition of the believers in fetishism, and similar to their forefathers, there is nothing in Pagan vulgar faculties of the human soul here say that the power of the considered the power of the and incompatible with it, for they have never received the Court of Rome, nor have of that Church to reside, or consequence has been, never of good may belong excluded from Hayti, his master. Let it be remembered principles which previously trampled upon Chipendol of the Goddesses of Liberty, and this will explain at training, moral principle the country of which I am

and that there should be

be unhappiness, where

This has been the misfortune,

sacrificing Christian

feet of God, the remonstrance

Being who surrounds us

is perfectly consonant

with all our intentions,

his presence to guide us

in this world; and I do

community, or a family,

these great, eternal prin-

ciples, and this will explain at

the whole matter, and

subject of religious liberty,

very happy to say, that

and entirely recognized

perhaps a better illustration

than the simple fact, that

almost every street of the

open air. Probably

Catholic country is

been infected in such a

to interments. It is most

other Roman Catholic

is open, without dis-

cern, as Catholics.

One or two remarks

on that country. I am happy

to see that you

the interests of that truly

and if there should

undertaking, I know that

to manifest its liberality

and save these shores.

Pray go on! Pro-

claiming it, we nobly American institu-

necessarily anti-slavery,

and slavery must die

Go on, therefore. Arm

the gospel of Washington,

institutions, in this impor-

tant every son of Adam

L. PHILLIPS, ESQ.

stated, with a great deal

of testimony of the

in this place in regard to

that these can be a

history to the Abolitionist

the independence of St.

let to let the pro-slavery

regard to the history of

the very best and clearest

chapter in the history of

poetry. There is not a

in the lover of the negro

rising. The royal par-

island, in the royal

taken off in Paris,

revolution in favor of

the royalist, and if there

Charles the

sent his Royalists

the slaves lie-

the King. Never

been lifted by a Bou-

the historic memory,

the name of the King.

JULY 8.

When they stood there in arms, men—recognized as such by the intrigues of parties—then, for the first time, Toussaint, concealed behind the scenes, said to the wire-pullers, ‘Gentlemen, we are here in your behalf. We seemed besotted, but we knew our rights. We will stand for the throne to-day, but only on condition that you stand for liberty to-morrow, and that you give us the pledge.’ When victory perched upon the royal banners, they forgot the pledge. But the black man never forgot it; he took up both parties, one in the right, the other in the left hand of his physical supremacy, and dashed them to pieces, shouting Liberty and Manhood as the motto of the new order of things; and from that hour to this, he has held the island as his own. I assert that in the whole history of civil life, there is not a more skilful, braver, more bloodless, nor more successful effort, on the part of an undisciplined, unarmed popular force to take the government by the throat, strangle it, and place themselves at the head of affairs. That was seventy years ago. The revolution was bloodless. The slave said, ‘I take my own; go your way!’ He never took life nor blood. Deserving of memory!

When Napoleon tried to put the yoke upon his neck a second time; when the lion, in his ‘pride of place’ upon the throne of the island, met the French eagle, then, indeed, fighting with the energy of despair, and on the forlorn hope, the black man showed the courage of the Roman or the Greek, and utterly annihilated the sixty thousand French soldiers that Napoleon sent against him! (Applause.) That was the first test—

The second great test of blood is the capacity to govern a State. My friend (Mr. Bird) alluded to schools and churches and morality—all excellent tests; but the great test of races, the great general test of blood, is the capacity to govern and maintain a State. Now, Mexico has tumbled over and over and over a dozen times in seventy years. Brazil, Chili, Peru, Guatemala, all the Spanish colonies, are but tumblers—everlasting turning summeters; History has not given enough to record the names of their Governors. To write the History of the Spanish colonies would take lightning. (Laughter.) It is like the story of the man in West Bridgewater who said that another man’s wife lied. The husband of the woman came to him, and said, ‘You say my wife does not tell the truth; I want you to take it back.’ ‘Now,’ said the other, ‘tell me, doesn’t your wife talk faster than lightning?’ ‘Yes; but that has to do with it?’ ‘Well, I maintain there is not truth enough in the world for her to speak it all the time, fast as she talks.’ (Loud laughter and applause.) So, in regard to the history of the Spanish colonies, you must have a historian as fast as that woman’s tongue to keep up with their changes. But they are of Spanish blood; the proud, and, in some sense, the most noble in the mind of the people of twenty States.

In this connection, Mr. Phillips spoke, in an exceedingly glowing and eloquent strain of the position of Massachusetts, and New England generally, as emphatically the brain of the Union. It is a glorious country, said he, that God has given us, fit in every respect but one to look up, on this holiday of the Union, and see worthy of the sun and the sky that look down upon us; for it is the people taking possession, by right, by inheritance, by worth, of the wealth, the culture, the happiness, and the achievements of the age. Show me such another! In the rotten, shiftless, poor, decrepit, bankrupt South, can you find the material that can erect a barrier against the onward and outward pressure of such a people as ours? Yes,—when the dream of the girl damps up Niagara, when the burlap says to the Mississippi, ‘Stop!’ then will Carolina or Mississippi say to the potency of New England, with her three million educated, earnest, governing hearts,—say to her, in the domain of this worn-out, effete, rotten whiggery of Harvard College, ‘Stop here!’ (Great enthusiasm.) Why, by the vigor of such a civilization as ours, we shall take the State of Mississippi by the nape of its neck, and shake every decrepit white man out of it, and give it into the hands of the slave that now sits in it, and make America to represent the ideal to which our fathers consecrated it. Be worthy of this day! Create a sympathy among these toiling millions for liberty. What is it that makes us powerless? It is that your Church teaches us to look down on the black man; it is that your State teaches us, with this letter of Winthrop, that we have no duty outside the narrow circle of Massachusetts law. Here, under the blue sky of New England, we teach the doctrine, that wherever you find a man down-trodden, he is your brother; wherever you find an unjust law, you are bound to be its enemy; that Massachusetts was planted as the furnace of perpetual insurrection against tyranny. (Loud applause;) that this is a bastard who has stolen the name of the Winthrop, (tremendous cheering)—been foisted into the cradle while his mother was out [loud laughter and applause]; that the true blood of the Bradfords, the Carvers, the Endicott and the Winthrops crots out in some fanatical abolitionist, whom the Church disowns, whom the State tramples under foot, but who will yet remold both, the potency of that truth which the elder Winthrop gave into our hands, and which we hold to-day as an example for the nation. (Prolonged applause.) This is my speech for the Fourth of July. (A voice)—A very good quo,—to which all the people responded ‘Amen,’ in their hearts, at least.]

The meeting then adjourned for one hour, to give the company time to make a thorough investigation into the contents of sundry and several baskets, of all sizes, which had been watched with lynx-eyed vigilance all the morning, the result of which appeared to be perfectly satisfactory to the respective ‘prospectors.’

AFTERNOON SESSION. At quarter past two o’clock, the meeting was again called to order, and a hymn, written by James H. Dean, was sung by the assembly.

SPEECH OF WILLIAM WELLS BROWN.

The first speaker of the afternoon was WILLIAM WELLS BROWN, who commenced by reading the following advertisement, which he said was taken from the Winchester (Tenn.) Journal:

* * * * * By consent of parties, I will, on the 4th of July next, sell at the court-house door in the town of Winchester, for cash, the following slaves: Ella, about 15; Freddy, about 11; Joan, a girl, about 8; David, about 6; Ben, about 4; Charles, about 2; Edie, about 33, and her infant child; Judith, about 45, and her only daughter. Together with a top buggy, and several wagons and horses.

This advertisement, said Mr. Brown, is a very correct illustration of the idea the Southern people have of liberty. A woman and her children, herded with horses and wagons, and brought up, on the national highway, to be sold to the highest bidder! Look that that, and compare it with that portion of the Declaration of Independence which declares, ‘We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness.’ I see nothing that calls for action or discussion, or that involves any conflict between the Northern and Southern States.’ He says that this has no dread about the revival of the slave trade; it is only in regard to its being made the subject of anger and reproachful denunciation. That is, Mr. Winthrop has no objection, particularly, to a cargo of Africans sold in Savannah, but only to the *Liberator*, published in Boston; and he thinks, he indulges the hope, that he can get an administration to those principles, although there be no Whig party in existence! Well, I should like to see it! He has just waked up, finds himself in Massachusetts, and having a very full-length view of the iron statue of Webster, he does not see anything else. (Laughter and applause.) I remember, when I went into Rome, the position in front of me, bobbing up in his seat, his little hat hid the dome of St. Peter’s. So it is with the ghost of the Whig party, which, bobbing up and down in front of Mr. Winthrop, like that of the postilion,—only his empty, and mine had a head in it, (great merriment)—entirely shuts out from him the great anti-slavery movement and purpose of twenty millions of the American people. Well, as he has not got out of the grave, we will not take him out. Leave him where he is. Our only business is, to forget the existence of such fossil remains of an extinct civilization. (Applause.) That is the produce of Harvards College and the Whig party. (Laughter and cheers.)

They loved the King, from the heavy chain of ‘Old Oddities,’ there is a picture of a spoiled child. The baby had been laid in an arm-chair, and there came in a man weighing about three hundred pounds, with the *London Times* in his hand, and he sat down upon it. When it was

found to be dead, the coroner came and said that he would have an inquest. ‘I don’t see why,’ says the mother; ‘it died a very natural death.’ Mr. Webster sat down upon Mr. Winthrop, and there he is! (Roars of laughter and applause.) He died a very natural death! I do not think it is worth while to hold an inquest on him. (Renewed merriment.)

Mr. Phillips then proceeded to urge upon his hearers the importance of making all parties in the State who pretend to any anti-slavery feeling, open their eyes to the question, ‘How much of State sovereignty is there left?’ Is there any law passed by the government of a Commonwealth, that can be valid against the usurpation of the United States Courts? Their object was to make Massachusetts sacred ground; to attack the Constitution in its most undefended and indefensible position. He admitted that this was revolution—distortion in essence; and the reason why he advocated it was because it was a point upon which every man’s mind was made up, and every man’s heart supplies him logic. It was a question upon which no man had the indecency to differ. He wanted to take that as the battering-ram. Politics, as far as could be judged by the present state of the political sky, had fair to be a failure in the next Presidential election. The ‘Two Years’ Amendment,’ that made foreigners incapable of voting, was the rope upon which the spindle in his hand, the little boy of the distaff hung himself, seated in the Governor’s chair of Massachusetts. ‘Thank God,’ said Mr. P. for the field out of which that rope was grown and hacked! (Loud applause.) Banks has no chance; Wilson, a much honest man, has no chance. Perhaps Douglass or Pierce will be the next President. Massachusetts, like an ill-behaved school-boy, has been sent from the head of the class down to the bottom, and she must work herself up again into respectability on the Republican record. He was willing she should be there and stay there; for, after all, the record of Republican successes was only the record of successful compromisers and hucksters. When next she went to the head of the class, he hoped she would go with dismation floating at her mast-head, and, outside of the Union, making her mark on the mind of the people of twenty States.

Mr. Brown then referred to the fact, that the fourth of July was dreaded more than almost any other day of the year by the slaves, because it was the great day of sale in the Southern States. Many a husband and wife lay last night, and dreaded the firing of the cannons and the ringing of the bells this morning, because they were the signals for their separation from each other, and from their children. The slave dreaded the fourth of July as he dreaded the first of January, which was the day when the slaves were hired out. This, then, was the day to speak upon the subject of slavery; and he rejoiced that so many had felt called upon to meet with them on that occasion. He thought these meetings did a great work, and were, perhaps, the most important meetings held during the year, because they were a protest against the nonsense and hypocrisy exhibited in other places, and it was by such means that they were to deepen the impression upon the hearts of the people, and bring about a change in public opinion that should eventually strike the chains from the limbs of their enslaved countrymen in the Southern States.

In conclusion, Mr. Brown expressed his faith in the future, his confidence that the anti-slavery movement was progressing, and that the day of the slave’s deliverance was drawing near. He believed that the day was near at hand when they would realize what is written in the Declaration of Independence, that all men are indeed free. He stated that a new organization had just been started in England, with their friend, George Thompson, (applause) at its head, to co-operate with the American Abolitionists, and he believed they should receive the sympathy and co-operation of the friends of freedom in Europe to a greater extent than ever before. Let us, then, said Mr. B., not be weary in the good work, but labor on, resolved to do all that we may for the emancipation of our countrymen in chains. I feel that the slave to-day, in all parts of the Southern States, if he could only see this gathering, would look up to God and thank Him that the hearts of the Abolitionists beat so warmly in behalf of freedom. Then let us go on, and thank God that we have such a day for holding our meeting, that so many have come together, and that we all feel, as I know all must feel, that the fire of freedom ought to be made to burn brighter and brighter upon the heart of the slave, until the last chain shall fall from the limbs of the last slave upon the American Continent. (Applause.)

SAMUEL MAY, JR., then made a brief but earnest appeal for funds in aid of the cause, and stated that the Finance Committee would now enter upon the performance of their duty.

SPEECH OF EDMUND QUINCY, ESQ.

EDMUND QUINCY, Esq., of Dedham, was the next speaker. He said:—As my friend Mr. Brown was reading the advertisement which made the text of his speech, one sentence struck me, on which I supposed he was going to comment, but to which, as he has passed it by, I will take the liberty of calling your attention. I refer to the clause which states that this sale, which is, perhaps, making due allowance for the difference of time, at this moment taking place in a Southern State, will be made ‘by consent of parties.’ What parties gave their consent to that sale? Did the slaves consent to be placed like beasts in the market-place, and sold by public outcry to the highest bidder? Of course, you know that the ‘parties’ were certain white men or white women, who had some litigation about these slaves, and whose rights in their bodies and souls were in question, and they agreed that these fellow-creatures of theirs and ours should be sold under the hammer of the auctioneer, and to the highest bidder? Of course, they had stolen the name of the Winthrop, (tremendous cheering)—been foisted into the cradle while his mother was out [loud laughter and applause]; that the true blood of the Bradfords, the Carvers, the Endicott and the Winthrops crots out in some fanatical abolitionist, whom the Church disowns; They mistook him for an Episcopal Bishop. (Laughter.) He had been round among the Abolitionists since then, and they had got him whitened out somewhat—more into the color of innocence. (Renewed laughter.)

SPEECH OF ANDREW T. FOSS.

It takes a long time to live down a bad reputation. (Laughter and cheers.) I am sorry to hear that I was ever so small a man as to be mistaken for a Bishop. (More laughter and applause.)

Mr. Foss said, in reference to the appeal that had been made for the Indians, that, in his judgment, the greatest wrong that the whites had ever inflicted upon the Indians was in making them slaveholders. This was a wrong more to be deplored than taking away his lands, murdering his children, or whatever other wrongs had been committed against them. He appreciated the motives of the gentleman who had spoken for them, and felt for them, but he could not forgive that he could not deliver an anti-slavery speech among the Choctaw or Cherokee Indians to-day, except at the risk of his life.

Mr. F. then proceeded to speak of the efforts to secure the passage of Personal Liberty Bills in the Southern States, which he said he did not regard as the main work of the Abolitionists, but a work needed to be done, and one which, if accomplished, would be of great advantage to the cause of anti-slavery. He gave an account of the manner in which a bill of this character

POETRY.

WHAT OF THE NIGHT?

Addressed to "The Anti-Slavery Watchman."

What of the night, Watchman, what of the night—

The black night of Slavery? Wanes it space?

Do you see in the East the faint dawning of light,

Which tell that the darkness to day will give place:

Do you hear the trees rustle, awoke by the breeze?

Do you catch the faint prelude of music to come?

Are there voices that swell like the murmur of seas?

When the gale of the morning first scatters the foam?

And what of the fight, Watchman, what of the fight?

The battle for Freedom—how goeth it on?

Is there hope for the Truth—is there hope for the Right?

Have Wrong and Oppression the victory won?

Through the long hours of darkness we've listened in fear

To the sounds of the struggle, the groans and the cries;

Anon they were far, and anon they were near,

Now dying away, and now filling the skies.

Say, what of the night, Watchman, what of the night?

Both gloom yet the bright Sun of Freedom enshrouds?

Are the strongholds of Slavery yet on the height?

Is the back of the Negro yet broken and bowed?

Then send forth a voice to the nations around;

Bid the peoples arise, many millions in one,

And say—"This our brother no more shall be bound—

This wrong to God's children no more shall be done!"

WATCHMAN.

The night is far spent, and the day is at hand;

There's a flau in the East, though the West is yet dark;

Creation hath heard the Eternal command.

And light—glorious light—cometh on; Brothers, hark!

There's a jubilant sound, there's a myriad strain!

All nature is waking, and praising the Lord;

And the voices of men to the listning ear come,

Crying—"Up, Watchman! send the glad tidings abroad!"

In the dark Western valleys yet rageth the war,

And the heel of Oppression treads down the poor

Slave;

But his eye sees the dawning of daylight afar,

And he knows there are hands stretched to succor

and save:

The Standard of Freedom, all bloody and torn,

And trampled, and hidden awhile from the view,

Upris'd by the hand of a Woman, is borne

In the thick of the fight, and hope liveth anew.

Oh, joy to the Watchman! whose eye can discern,

Through clouds and thick darkness, the breaking

of day!

And, joy to the Negro! whose glances may turn

To the quarter whence cometh the life-giving ray.

It cometh—that Freedom for which we have striven!

We have seen the light gilding the hill-tops, and

head

The promise of One by whom fetters are riven:

'Tis as sure as His high and immutable Word!

H. G. A.

FREEDOM'S GATHERING.

BY JOHN G. WHITTIER.

A voice has gone forth, and the land is awake!

Our freemen shall gather from ocean to lake;

Our cause is as pure as the earth ever saw,

And our faith we will pledge in the thrilling huzzas,

Then huzzas, then huzzas;

Truth's glittering falchion for Freedom we'll draw,

Let them blacken our names, and pursue us with ill,

We bow at thy altar, sweet Liberty, still!

As the breeze from the mountain sweeps over the river,

So, chainless and free, shall our thoughts be for ever.

Then on to the conflict, for Freedom and Truth;

Come, Matron—come, Maiden—come, Manhood and Youth;

Come gather! come gather! come one and come all,

And soon shall the altar of Slavery fall.

The forests shall know it, and lift up their voice;

To bid the green prairies and valleys rejoice;

And the Father of Waters' join Mexico's sea,

In the anthem of Nature for millions set free.

Then huzzas, then huzzas!

Truth's glittering falchion for Freedom we draw.

—COURAGE.

BY ALICE CAREY.

Knowing the right and true,

Let the world say to you

Worth that it can;

Answer, despite the blame,

Answer, despite the shame,

I'll not belie my name,

I'll be a man.

Armed only with the right,

Standing alone to fight ~

Wrong, old as time,

Holding up hands to God,

Over the rack and rod,

Over the crimson sod,

That is sublime!

Monarchs of old, at will

Paraded the world, but still

Crown may be won;

Yet there are pines to light,

Putting all fear to flight,

Shouting for truth and right—

Who will mount on?

—SLEEP.

BY JOHN KNIGHT.

What is more gentle than a wind in summer?

What is more soothng than the pretty hummer?

That stays one moment in an open flower,

And buzzes cheerly from bower to bower?

What is more tranquil than a musk-rose blowing?

In a green island, far from all men's knowing?

More healthful than the leanness of dales?

More secret than a nest of nightingales?

More serene than Cordelia's countenance?

More full of visions than a high romance?

What but thee, Sleep? Sot clear of our eyes!

Low murmur of tender lullabies?

Light hoveres around our happy pillows!

Wreathes of poppy-buds and weeping willows!

Silent entangler of a beauty's tresses!

Most happy listener! when the morning blesse

Thee for enlivening all the cheerful eyes

That glance so brightly at the new sunrise.

ANOTHER CHAPTER OF SOUTHERN ATROCITIES AND HORRORS.

were overtaken and arrested near Bardstown, and lodged in jail in that town.

The Georgia Murder.—A few days ago, the telegraph informed us that a Georgia planter, named Bond, was shot dead by another planter named Brown. The homicide was examined on the charge of murder, and acquitted. The main facts of the case were detailed by a witness named Sellers, as follows:*Burnt Alive.*—A correspondent of the Galveston News writes from Grand Cane, May 2, as follows:

"A dreadful murder was committed last Sunday evening on a negro on his master, Mr. James Roper was Col. Bond. Bond rode near, and prisoner named Good morning, Colonel," Bond said. "Good morning, you are the nigger that whipped my negro," striking Brown with a stick. Bond struck prisoner the second time with a stick, when prisoner either jumped off his horse or ran to the prisoner. Bond jumped from his horse and ran to the prisoner, caught Brown by the shoulder, jerked him down, and struck Brown with his stick.—Brown endeavoring to rise. Whilst on one knee and one foot, shot Bond. Brown, when Bond struck him the third time, called to witness "to come over there;" Bond said, "Stay where you are; this is my own difficulty; we will settle it."

Bond, after being shot, again struck Brown with his stick; Brown jerked loose and ran off. Brown ran some steps down the fence, jumped the fence, ran some fifteen steps into Walker's field. Bond followed to where Brown crossed the fence, and shot at Brown. Bond then turned and walked nearly to witness and said, "I am a dead man," and fell—rose and fell again.

"A sad difficulty occurred in Sidon, says the Carrollton Democrat, on Wednesday, between the facts in the case, as related to us, it appears that Chilvers, without any provocation from the other, insulted him. Jackson, fearing a difficulty, and wishing to avoid it if possible, went off from him; but fearing he might be attacked, armed himself with a shotgun, having been threatened by Chilvers. As soon as he was seen by Chilvers, he started towards him, with a large knife uplifted in his hand. Jackson called to him several times, that if he did not stop, he would shoot—having the gun cocked and leveled at him all the while. Regardless of his warning, he rushed forward, as bent on his own destruction, to within about fifteen paces of Jackson, who then fired. Six shots took effect in his breast, causing instant death.

Jackson had his trial before S. T. Lane and J.W. McRae, Esq., and was acquitted.

Fight a Negro at the Stake.—A correspondent of the Mayville Eagle gives the following particulars of the recent burning of a negro at Troy, Ky., for the murder of his master:"On New Year's day, the annual negro sales took place at Troy, the county seat, and there was quite a collection of people there; everything went on smoothly until about 3 o'clock in the evening, when Mr. James Calaway, a brother-in-law of the deceased, mounted upon an old goods-horse before a store-door, and addressed the people for about fifteen minutes. He said if the mass of the people felt as he did, and would do their duty, which he believed they would, that they would take the black murderer out of jail and burn him at the stake, in the presence of all the negroes that were there, to set an example before them, and show them what will be the result of all such conduct if there should ever be such again. Then he closed by saying, 'All that need be done is to kill me.' He then leaped from the stand, and there was a general shout given, and he led the way to the jail, and nine-tenths of the multitude followed. On arriving at the jail, they forced the sheriff and jailor, who did all they could to suppress the mob, to allow it to cross the way, thus avoiding the danger of injuring persons passing up and down the street. Using pistols, they fired almost simultaneously, neither shot, however, taking effect. On the second shot Mr. Beaumont received a slight flesh wound in the leg. Mr. Poindexter was unharmed. With the wounding of Mr. Beaumont, hostilities ceased.—*Nashville Gaz.*, 21st.*Fight between Kentucky Candidates for Congress.*

The Frankfort Yoman gives the following account of the recent fight between two Democratic candidates for Congress: "A personal difficulty and encounter occurred at Bonniville, Owsley county, on last Monday, a week ago, between Col. Theophilus T. Garrard, the Democratic nominee for Congress in the six district, and Benjamin F. Rice, Esq., an independent candidate of the same politics. We have the particulars of the affray from a gentleman who was present. Rice, in his discussion, intimated that Garrard had used improper means to get the vote of the delegation from Floyd and Johnson in the Bonniville Convention, and had induced them to violate instructions. Garrard informed him saying that the change was as false as it—[illegible] to the election to that effect." When Rice retorted that he "was a dog, I'll bite him," Garrard commenced drawing pistols about the same time, but Rice's weapon hung in his pocket, and he threw himself upon Garrard, who fell backwards over a bench, his pistol going off without taking effect. During the scuffle which ensued, a general "free fight" took place around the principal parties, and both Garrard and his antagonist received shots at the hands of the bystanders—the former a slight wound in the hand, and the latter two or three severe flesh wounds in the arm. One other person was shot during the melee; but we are glad to learn that none of them were considered as being very dangerously wounded. It seems that the friends of both parties participated pretty freely in the fight, and we suppose the affair will be allowed to rest as it is—at least we hope so."

Another Negro Murder.—Charles, one of the oldest and most respected of the citizens of St. Louis, was shot and mortally wounded on the street yesterday, by J. W. Thornton, formerly teller of the Boatman Savings Bank. Thornton had tried and acquitted about a year ago on a charge of having stolen \$20,000 from the bank, and Charles happened to be one of the principal witnesses against him. At about noon, from 2,000 to 3,000 persons repaired to the jail with the avowed purpose of forcibly taking and hanging the prisoner, (Thornton,) but through the exertions of the police, and the influence of several prominent citizens, the excitement was somewhat allayed, and a majority of the crowd prevailed upon to disperse.

A squad of excited men, however, lingered around the jail all the afternoon, whilst others traversed the streets, threatening vengeance upon the culprit. To prevent violence, the Mayor has ordered out the military, some of whom were 8 o'clock standing guard in the jail yard, while others are patrolling the streets, prepared instantly to suppress any threatened outbreak.

Truth's Glittering Falchion.—Mr. Thorne, a negro, who murdered Wm. Watkins in this parish two weeks since, was captured last Sunday, and brought to town and tried on Tuesday. Justices Harris and Hillman and ten freeholders, agreeably to the provisions of the Black Code, the murderer was allowed to make his own statement, and the result was a full confession of the horrid crime which he had committed upon the deck of a steamship.

The prosecution, on the part of the State, was conducted by D. L. Morgan, Esq., District Attorney. He remained obstinate and unrelenting to the last. It was feared that an attempt would be made by certain parties to wrest the negro from the officer (Mr. Morgan) who had charge of him, with a view to his release. In the afternoon, he was taken to the dock, and was confined in a small room, and the door was closed. The negro was then taken to the dock, and was confined in a small room, and the door was closed.

August 10.—*An affair of honor took place yesterday within the limits of this city. The case was a difficulty on election day, last Monday. The combatants were two young Creoles, and they fought with small swords. One of them was badly wounded in the neck.**John H. Gindrat, editor of the Mobile Mercury, challenged H. Ballentine, editor of the Tribune. Challenge declined; whereupon, Gindrat denounces Ballentine as a coward and scoundrel.**Editors Shooting Each Other in the Public Streets.*—About 1 o'clock yesterday afternoon, Mr. Poindexter, of the Union and American, and Mr. Beaumont, of the Republican Banner, between whom a personal collision had occurred at the Banner office in the forenoon, met in Cedar street, opposite the Capitol, each accompanied by a friend, for the purpose, evidently, of settling their difficulty. With a coolness, which, under the circumstances, might be considered commendable, they took positions so as to fire across the way, thus avoiding the danger of injuring persons passing up and down the street. Using pistols, they fired almost simultaneously, neither shot, however, taking effect. On the second shot Mr. Beaumont received a slight flesh wound in the leg. Mr. Poindexter was unharmed. With the wounding of Mr. Beaumont, hostilities ceased.—*Nashville Gaz.*, 21st.*Fatal遇合 in Kentucky.*—An old man, John P. Thompson, of Louisville, Ky., was shot and killed by a negro named Walker, who had been drunk for some time past, and was in a bad temper. Walker had previously received a shot in his thigh, which, however, did not disable him. Salley fell backward, throwing his arms above his head, and his pistol flew over the fence. His son, a stout boy of some eighteen years, jumped over the fence, seized the weapon, and fired at Walker, who immediately fell, the ball having taken effect in his neck, passing entirely through it. He is said to be dangerous, if not mortally, wounded.*Hawkesville, March 3.*—The mob last night broke into jail, and seizing Mr. Thomas S. Low, confined there for protection, shot him dead. Low was the individual who yesterday made the attack in the court-house upon prosecuting attorney Maxwell.*At West Point, Ga.,* on the 15th ult., Mr. Browner, a teacher, was fatally stabbed by one of his pupils only twelve years old, whom he was correcting with a switch for proflanity. One of the boy's play-fellows advised him to commit the crime.*At Louisville, on the night of the 4th ult.,* Jack Pender was shot dead, and five other persons were wounded during an attack by Pender and some companions upon a couple of watchmen.*At West Point, Ga.,* on the 15th ult., Mr. W. Lyons, agent for a New York firm, got on board an Indiana with Mr. Hill and was lost and disappeared during Saturday night. At daylight Sunday morning, Captain C. McKinney found clothes of blood and portions